

Memory of Kamehameha III Ever Will Be Dear Unveiling of Bronze Tablet to Mark Centenary

REVIEW OF LIFE AND
EFFORTS OF BELOVED
MONARCH OF HAWAII

By DANIEL LOGAN

Of Kamehameha III the late Dr. W. D. Alexander, historian, said: "His memory will ever be dear to his people for his selfless patriotism, for the liberal constitution which he granted them, and for the gift of the right to hold lands in fee simple. His reign will also be memorable for the unexampled progress made by the nation and from its wonderful preservation from the many perils which beset it. He loved his country and his people. He was true and steadfast in friendship. Duplicitous and intrigue were foreign to his nature. He always chose men of tried integrity for responsible offices, and never betrayed secrets of state, even in his most unguarded moments."

In reviving the celebration of the natal day of Kamehameha the third—or rather making it enthusiastic and emphatic, instead of languid and perfunctory as heretofore—the patriotic organizations taking hold of the duty are doing honor to themselves and their country. The word country here may well be expanded in meaning to embrace the great nation of which Hawaii now forms a part, for the beneficent island monarch whose memory will be cherished anew on Tuesday next was, for some time before his death, striving to bring about what he foresaw was to be the "manifest destiny" of his beloved island realm—incorporation in the great American commonwealth. His reasons for this policy showed that neither ambition nor treachery was its inspiration. Troubles from without had clouded his long reign and, although he did not permit them to thwart an internal administration so enlightened and energetic as to place the little kingdom on a plane with the great nations of the world in civilization and progress, he realized that conditions beyond his control existed which made the end of native sovereignty inevitable. His career may be likened to a thunderstorm. Amidst the terrifying reverberations from the overhanging clouds of hostile foreign diplomacy flashed the vivid lightning of wise domestic policy, making a rain of wholesome laws and edicts to descend upon the islands.

Birth and Accession.
Kaukau was born on March 17, 1813, at Keaunui in the district of Kona, island of Hawaii. His father was the renowned king and conqueror, Kamehameha I, and his mother Keonukihou, daughter of Kivalea, son of Kalikoupe of Kona. On the day before her death his mother, while conversing with the celebrated chief, Kalaimoku, said: "I wish that my two children, Kaukau and Naliemenua (Kaukau's daughter) should know God and serve him, and be instructed in Christianity. I wish you to take care of these my two children, see that they walk in the right way, counsel them, let them not associate with bad companions."

The earliest education which the young prince received was at Kailua from the Rev. A. Thurston and Thomas Hopu, the latter a native who had been educated in the United States. In Honolulu he studied under the Rev. Hiram Bingham. His father died on May 8, 1819, and his mother on September 16, 1823. Toward the end of that year Kamehameha II (Liholiho) embarked for England, where he died in 1824. His body was brought to the islands in the British frigate Blonde commanded by Lord Byron in 1825. About May in that year Kamehameha III (Kaukau) entered upon his reign, but under the political guidance of a supreme ruler or kuhina nui, until March, 1833, when he declared to the chiefs his wish to take into his own hands the islands for which his father had fought, the powers of life and death, and the undivided sovereignty, which he did, confirming Kinau (Kaukau's son) as kuhina nui, in the 20th year of his age.

On February 4, 1837, he wedded Kalama, daughter of Naliemenua, who survived him at his death on December 15, 1854. Being childless the king adopted as his son and heir Alexander Liholiho, who reigned as Kamehameha IV.

Character and Policy.
From a semi-official obituary notice in the Polynesian shortly after his death, the following notes on the character and career of Kamehameha III are abstracted: "His memory is, and must ever be, dear to his subjects, for the free constitution which he voluntarily granted to them in 1840 and in 1852; for his support of religion and patronage of education; for his conferring upon them, and upon foreigners, the right to hold lands in fee simple, and for his willing abandonment of the arbitrary powers and right of universal seigniorial lordship. There is scarcely in history, ancient or modern, any king to whom so many reforms and benefits can be ascribed as the achievements of only 21 years of his reign. Yet what king has had to contend with so many difficulties arising from ignorance, prejudice, scanty revenue, inexperience and ineptitude as has his late majesty King Kamehameha III? It was only in 1844 that his majesty had the assistance of a responsible legal counselor and of a secretary of state; only in 1845 that a practical separation of the departments of government was attempted, and a cabinet formed."

Kamehameha established and endeavored to maintain inviolate a set



Kamehameha the Third

of principles, these being here briefly stated: That the monarchy in the Hawaiian Islands is indispensable to the preservation of the king and chiefs, and the natives, and it is the duty of the ministers, in all their measures, to have a single eye to such preservation; that to that end the administration must be enlightened and just, both to natives and foreign residents, and, chiefly through missionary efforts, the natives should be advanced in education and knowledge until qualified to handle affairs of government—the study of proper books and training under foreign ministers being commended as further means of advancement; that the foreign ministers hold their commissions only by the grace of the king, and agree to surrender them at the will of his majesty in favor of native subjects whenever these become properly qualified; that being recognized as sovereign by the representatives of Great Britain, France, the United States and Belgium, the king must have the assistance of all his ministers and officials in maintaining the dignity and respect due to his position, comporting themselves at all times so as to do honor to his appointment and credit to themselves; that it is the duty of ministers to discourage all republican tendencies and suppress attempts to degrade the king to the rank of a mere superior chief, as calculated to undermine his influence and authority and place the islands in subjection to white men; that the subjection of the islands to white men would lead to the extinction of the native race; that the ministers ought to promote the numerical increase of the natives and their happiness and health by encouraging religion, education, and the arts and sciences; that the co-operation of the Christian missionaries should be admitted toward these objects, but that they shall not interfere with the purely political concerns of the king's government; that equal rights and privileges should be allowed to all foreign nations; that the revenue necessary to the support of the king's government, religion and schools, and to reward public services, should be raised without such heavy taxes as would oppress the natives and shake their industry; that the faith of all treaties, covenants, contracts, engagements and even promises should be religiously observed; that a constitution and code of laws be provided, adapted to the genius of the nation, to the climate and soil, the manners and customs, and the numbers of the people.

Records of the recommendations he made to the legislature, and reports of ministers and the chief justice are mentioned as showing the principles were faithfully carried out and so effectively that the progress made in the last decade of his reign "unquestionably surpassed that of any other nation during the same period of time. All the reforms effected have been achieved without the creation of a national debt and without one violent convulsion. Revolutionary violence cannot plead the example of any country bordering on the Pacific where life and property are more secure than they have been here under the reign of the late king, where foreigners enjoy greater privileges and where, like this country, foreign commerce (excepting spirituous liquors) pays a contribution to the state of only five per cent ad valorem."

Kamehameha III was described in

TUESDAY, NATAL DAY,
WILL BE OBSERVED BY
DAUGHTERS OF HAWAII

A handsome bronze tablet, appropriately inscribed and set in a block of granite, will be unveiled at the old Kawaiahaoho church at 4 o'clock on the afternoon of March 17 in observance of the 100th anniversary of the birth of Kauikouali, the third of the Kamehamehas, known to his people as "Ka Mui Lokomakaila," or the beneficent king. The plans for this unique observance were formulated at a meeting of the Daughters of Hawaii some months ago and it is under their auspices that the services will be held at the church Tuesday.

The daughters have made a fitting choice in selecting the old Kawaiahaoho church as the setting for the services. No more appropriate place could have been chosen, perhaps, from the fact that around the historic structure is woven a myriad of tales still dear to the heart of the kamaaina. Since his death, the anniversary of the birth of the famous king has been observed throughout the territory each year, but this season the Daughters of Hawaii, with the assistance of their many friends, have laid plans for a celebration a little more elaborate than has been the custom in the past.

The committee in charge of the exercises at the church Tuesday is composed of Mrs. Eben Low, chairman; Miss Lucy Peabody, Mrs. Emma Nakuiua, Mrs. Edgar Henriques, Mrs. Caroline Robinson, Mrs. F. M. Swamy, Mrs. L. A. Coney and Mrs. C. F. Hart. Queen Liliuokalani and High Chiefess Elizabeth Kekaani Pratt have consented to unveil the tablet.

The service will be opened with the singing of hymns, following which will be the unveiling. One of the features of the program will be the chanting of the ancient Hawaiian prayer of life, which, because of its great sacredness, has never been put into writing, but has been handed down by word of mouth from generation to generation. There will be other sacred chants, a few of which rarely are heard, one of which will be the eulogy of Kamehameha III. Stephen Desha of Hilo has been invited by the Daughters of Hawaii to be present at the exercises and deliver the address of the occasion.

On the first steamer leaving for the Big Island after the ceremony, the tablet will be taken to Keahou, Kona, and inserted into the historic lava block known to all kamaainas as the "Kauikouali Stone," which marks the birthplace of Kamehameha III.

drawn up in the Hawaiian language by the late council at Lahaina, it being added by some graduates of Lahaina. It was not proclaimed, however, by Kamehameha III, until October 8, 1840, when he did so at Lahaina, Maui.

"Among its leading features, other than the rights noted above, was the perpetuation of the offices of the kuhina nui and the governors, as instituted by Kamehameha I, whose duties and powers were defined. A legislative body was provided for, consisting of 15 hereditary nobles and seven representatives, who sat in one chamber and met annually. This body had the appointment of four judges, who, together with the king and premier, formed the supreme court of final appeal."

An amended constitution was adopted by the legislature in 1852. There was considerable difficulty over some of its provisions, and the assembly having come to a deadlock the king said: "Go home and I will give you a constitution." He retired to his Waikiki palace, the grass house still preserved near the Seaside hotel, and after some days called the legislature together again. The constitution he then submitted to the legislators, which they adopted, continued as the fundamental law until superseded by the revolutionary constitution of 1887. Only a few clauses were changed in the latter document, the sole purpose of amendment being to make the king rule through a ministry responsible to the legislature.

Of the constitution of 1852, the late Chief Justice Judd said, privately, that it did not really confer absolute power upon the sovereign, but its spirit had been overridden by King Kalakaua so that it came to be regarded as such an instrument of despotism.

Treating for Annexation.

Readers of Hawaiian history are familiar with the story of French aggressiveness here in the time of the second and third Kamehamehas. To force brandy concessions in the tariff upon the government, together with other pretexts for interference, ultimatums were given under the threat of the guns of French warships, and once the fort on the waterfront was actually seized by the naval troops of France. On March 10, 1851, the king proclaimed the islands under the protection of the United States of America, giving as a reason the "oppressive" relations with France. It was declared that if it were found impracticable to place such relations upon a footing compatible with the king's independent sovereignty, it was his desire that the American protectorate should be perpetual.

That measure seems to have brought France to its bearings, for a proclamation of December 8, 1854, shows France to have joined with the United States and Great Britain in offering the king protection from trouble arising nearer home. In the preamble the king says: "It has come to my knowledge from highest official sources that my government has been recently threatened with overthrow by lawless violence." Alexander, both in his history and papers before the Historical Society, gives interesting in-

formation relative to the king's attempts to end the troubles of his kingdom by honorable annexation to the United States. L. Severance, U. S. commissioner, began the negotiations with the king for that purpose, which were continued with vigor by his successor, D. L. Gregg, who actually negotiated a treaty. All the while the king was ready to trade with some other power in the event that the United States would not accept the islands. It is related that General Miller, the British commissioner, reluctantly admitted that the convention between France and Great Britain, of November 28, 1843—following the restoration of the Hawaiian flag by Admiral Thomas of the British navy after the cession of the islands to Great Britain forcibly dictated by Lord George Paulet, captain, some months before—debarred his government from accepting a protectorate over the islands.

In the years 1850-1854 there was a large immigration from California and many of the newcomers joined the opposition, which planned to reconstruct the government and then turn it over to the United States. A would-be filibustering gang of about twenty-five suspicious characters came down to the year 1851 in the ship Gamecock. During the voyage they rifled the mail bag, throwing the letters overboard. On arrival they found they had been deceived as to the feeling of the natives. They were closely watched and nothing out of the way happened. "The king strongly favored annexation," Alexander says in one of his papers, adding that he "was deeply grateful for the constant and generous friendship of the United States and for the benefits which his people had received from American citizens."

When the Gregg treaty had been completed, the crown prince remained at Hawaii to avoid signing it. General Miller delivered a tirade against annexation to the king's face, while Gregg fretted at the delay in the conclusion of the treaty. He issued a reply to the concluding statement in the proclamation of acceptance of protection from the three powers, namely: "My independence is more firmly established than ever before." The commissioner denied that the United States had any intention of entering into any tripartite protectorate of the king's government, or that his and Captain Dornin's offers should be taken as equivalent to a permanent guarantee of his independence. Crown Prince Liholiho arrived on December 1 from Hawaii, and it is stated on good authority that he agreed to sign the treaty and that December 12 was set as the date for the ceremony.

In writings left by Mrs. Laura Fish Judd, relict of Dr. Judd, which have been left out of her book published in 1880 for prudential reasons, it is stated that at this crisis the king was "more eager than ever" to complete the business, when he was suddenly taken ill and expired in five or six days. Mrs. Judd, in the posthumous paper quoted, states positively that the king had determined long before this to dispose of his crown, which had become one of thorns, to the highest bidder. When he sent the last embassy to the United States, England and France after the French spoliation, he furnished Dr. Judd with powers, to which were affixed the royal signature and seal, with instructions to make the best bargain possible for the disposal of the sovereignty of the islands, in case of failure in negotiating a treaty with the governments to which he was accredited. "I have seen these documents," Mrs. Judd wrote, "and the knowledge that such unlimited power was delegated to my husband frightened me with his responsibility. I was glad that he did not make use of them."

"A project for annexation to the United States, alike honorable to both parties, was drawn up by Judge Lee, at the command of the king, and when approved was placed in the hands of the minister of foreign affairs with orders to negotiate with the American commissioner a treaty upon this basis."

As the reasons for his action the king mentioned the decrease of the natives "at a fearful rate," the liability of the extinction of the blood royal, the absence of reliable protection against the repetition of such treatment as he had received from Lord George Paulet and Admiral de Tromelin, and the fate of his neighbor Queen Pomare of Tahiti, made a subject of France in her own dominions—a fate that he had escaped only through wiser counsels and the good offices of the United States. He further deplored the fact that all the honorable positions in the kingdom were held by white men, who the king felt were being lost to them under mortgages at rates of interest "fearfully ruinous." He was confident that honorable terms might be obtained from the United States, whereby the young princes should be amply provided with means with which to gratify their tastes for luxury and foreign travel without losing their prestige of birth, rank and wealth. "The Hawaiians were not to be slaves through new masters, as some ill-disposed people tried to persuade them, but special stipulations would leave them under the laws entitled to the rights of American citizens."

"The king was so impatient he urged Dr. Judd to charter a schooner privately and go with him to the coast, thence to Washington, where he would close the bargain in person. Dr. Judd assured him that much as he favored the measure of annexation, he could aid it only as it was openly, honorably and unanimously approved."

Celebration of Centenary.

On Tuesday afternoon next, March 17, the centennial anniversary of Kamehameha III will be observed by the unveiling of a tablet to his memory in Kawaiahaoho Church. Interesting ceremonies will mark the event, including the rendering of ancient chants. Later the memorial tablet will be taken to Keahou and there inserted in the historic lava block, known to Hawaiian antiquarians as the Kauikouali stone, marking the birthplace of the royal author of constitutional government in Hawaii.

'SUNNY JIM' READY TO LEAVE FOR ATLANTA, BOOSTING ALL WAY

Aloha Temple's Representative
to Big Shriner Meeting Will
Distribute Leis and Pines

James S. McCandless leaves in the Korea next Tuesday as the representative of Aloha Temple to attend the Imperial Council meeting. Noble McCandless bears the distinction of having been elected last year, at Dallas, Texas, to the office of imperial order guard, and he is in line this year for the position of imperial captain of the guard, and it is hoped by the members of Aloha Temple that "Sunny Jim's" promotion will continue step by step, until he attains the highest position within the gift of the order, imperial potentate.

This is an honor which will not only reflect glory on Aloha Temple of Honolulu, but also on the Territory of Hawaii. These positions in the imperial divan are eagerly sought by every temple in the United States, and as there are one hundred and thirty-seven temples, with a membership of over two hundred thousand, it can readily be seen that Aloha Temple has been signally honored by having its representative elected to membership in the imperial divan.

Mr. McCandless, as has always been his custom, is taking with him on this pilgrimage several thousand paper leis, and will have his usual consignment of pineapples, which he and the Nobles of Aloha Temple will accompany him, will serve in their headquarters at the Hotel Ansley to all the visiting nobles and their ladies, who always make the annual reception given by the members of Aloha Temple one of the most popular functions held during the session of the imperial council.

Mr. McCandless expects to leave San Francisco on April 20 and to be in St. Louis by the 25th of April. There the officers of the imperial council will be the guests of Moonah Temple, on their 28th anniversary at which time they will dedicate their new temple, which will be one of the finest buildings of its kind in the United States.

The members of Aloha Temple, who expect to make the pilgrimage to Atlanta, will travel from San Francisco as the guests of Islam Temple on their special train. The California Shriners, Islam Temple of San Francisco, Al Malakiah of Los Angeles, Aschmes of Oakland, and Al Bahar of San Diego, will each have a special train, and they will travel by different routes across the continent, and all meet in Chicago. From there they go on to Atlanta and will all travel over the same route, visiting the principal eastern cities, where the bands of the four temples will mass and give concerts, and the Arab Patrols of these four temples will amalgamate

and give their spectacular drills in the different cities visited. This united pilgrimage of California Shriners is undertaken for the purpose of securing the meeting of the imperial council of the Shrine for San Francisco in 1915, and they are enthusiastically united to bring this event about. The California nobles will arrive in Atlanta on Sunday, May 10, where they have engaged an entire hotel, and have secured permission of the hotel's management to change its name, for one week, and it will be called the California Hotel during their stay in Atlanta.

The session of the imperial council opens on Tuesday, May 12, and usually occupies two days to carry on the business of the order. The elections for officers take place on the second day of the session. The visiting nobles will then be entertained by the members of Yaarab Temple of Atlanta, which entertainment usually occupies the entire week. Atlanta expects to welcome between forty and fifty thousand nobles at this meeting.

DR. KELLEY TO GIVE HIS FINAL SOILS LECTURE

The fourth and last lecture of the series on soils, by Dr. W. P. Kelley of the Hawaii Experiment Station, will be given at the College of Hawaii at 11 a. m. Monday, March 16.

It is Dr. Kelley's purpose to discuss soil toxins in their relations to fertility. The beneficial effects of crop rotation have long been observed, but no thoroughly satisfactory explanation of all the facts connected with rotation has ever been made. It is generally recognized the world over that the rotation of crops is essential to the permanent maintenance of soil fertility, but for some time the explanations given have been considered to be inadequate. Growing out of this condition the soil toxin theory was proposed. It is an interesting hypothesis and in this lecture will be discussed the work done along this line by foremost scientists. The practical lessons taught will be pointed out, as well as some of their bearings on local practices.

A brief summary of the more practical points in former lectures will be brought out together with a brief discussion of what is known concerning the practical question of maintaining soils in general and Hawaiian soils in particular.

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